

garment it seemed enough to touch. His goodness was a radiation that cannot be described in words. His manner was easy. His work was unceasing and he got through it quietly. He was never in a hurry. Whatever he was doing he was always willing to be interrupted and never urgent for anyone to leave.

The authors have collected his many letters to his friends and have fortified them with seventy pages of 'biographical notes' of the persons mentioned therein. So that if there is to be what the authors call a 'full dress biography' here is the invaluable material needed for it.

I doubt if it will ever be written. For there are not words that can describe the most important thing about Bede Jarrett, which was his holiness. Sanctity cannot be written about in the way that Bernini has put into stone the ecstasy of St. Teresa or that El Greco has painted the depth of grief in his picture in the church at Toledo of the funeral of the Count of Orgaz.

PATRICK DEVLIN

TO TOUCH THE TEXT: Biblical and Related Studies in Honour of Joseph A. Fitzmyer, S.J. edited by Maurya P. Horgan and Paul J. Kobelski), Crossroad, New York, 1989. Pp. xiv + 418. \$39.95.

This *estschrift* in honour of Fr. Fitzmyer appears on the heels of the one published in the July 1986 issue of the CBQ (*A Wise and Discerning Heart*) on the occasion of his 65th birthday. The appearance of two major *estschriften* attests to the great esteem which students and colleagues of his have for one of the U.S.A.'s foremost biblical scholars and one of the world's leading authorities on non-biblical Aramaic. The quality of the studies in this present volume bears ample witness to the wide range of Fitzmyer's interests and achievements and to the influence that these have had upon other scholars. One can also see the marks of Fr. Fitzmyer's own style and methodology in many of the essays. In the four sections into which the volume is divided ('Language', 'Hebrew Bible', 'Dead Sea Scrolls', and 'New Testament') one finds a good representation of the current state of studies in biblical and related languages, the Jewish background of the NT and the importance of Jewish literature from the second century BCE to the first century CE for an appreciation of the New Testament, even though 'pure' New Testament studies dominate. Fr. Fitzmyer's own meticulous attention to detail and cautious approach to the application of parallels (he is fond of referring to S. Sandmel's seminal SBL address on 'parallelomania', alluded to without citation by D.J. Harrington on p. 324) is reflected on practically every page, to make for a collection of high quality and interest, not always found in a *estschrift*.

It is impossible to discuss all of the articles in a brief review. The reviewer would like to single out the following for being especially noteworthy as well as one which falls short of standards of technical competence set by the others. F.T. Gignac's discussion of the phonology of 1st c. Greek (based in part on other work which he has published) is here presented in a clear and easily accessible format; it is indispensable for students not only of NT Greek but also of the history of

Byzantine and Modern Greek. S.A. Kaufman's work in progress on the use of computers in Targumic studies shows that when the tedious task of listing and comparing forms of words is turned over to machines it is possible to confirm insights of earlier scholars; in particular he verifies Kutschler's principle of the distribution of scribal 'improvements' in the course of a given rescension of a text. J.J. Collins presents a very lucid assessment of the state of the question to date of the origin of the Qumran community, while giving cogent reasons for doubting the position held of late by Murphy-O'Connor and others. A.A. Di Lella sheds fascinating light on the structure and composition of the Matthean beatitudes through the simple means of counting words. J. Reumann does much to clear the air on the vexed issue of the origin of the 'We' passages of Acts by his judicious assessment of the evidence for the probable existence of the 'Itinerary' as a Gattung in classical literature. The one disappointment in this fine collection of essays is R. North on 'Yahweh's Asherah'. While North has much to offer of interest on the question of whether there was a female complement to YHWH in the popular religion during First Temple Judaism, the article is so full of distorted syntax, sentence fragments and solecisms as to be virtually unreadable. The editors should never have allowed it to appear in its present form.

The book concludes with a complete bibliography of 490 entries of Fr. Fitzmyer's scholarly output from 1943 to 1989.

All in all this is a fine collection, worthy of the man honoured, and is highly recommended.

ALBERT PARETSKY OP

RELIGIOUS EXPERIENCE TODAY: STUDYING THE FACTS by David Hay, *Mowbray*, London, 1990. Pp. 114.

Sir Alister Hardy drew inspiration for the final work of his distinguished career from William James' contention that religious awareness was not 'something remote, esoteric, or the preserve of an aristocracy of spiritual adepts', but 'part of human nature, universally present as a potential in every member of the species.' The work of Hardy and the Centre named from him has consisted largely in gathering and studying examples in order to understand how that potential is actualized in the lives of ordinary people.

Hay's book examines the background, development, and consequences of Hardy's unique approach to the study of religious experience. Professor in the School of Education at the University of Nottingham, formerly deputy director of the Centre for the Study of Human Relations, and until recently the director of the Alister Hardy research Centre, he continues to serve as chairman of the council on research. Hay writes from the perspective of an insider, although his approach is neither promotional nor defensive.

What Hardy and his colleagues discovered, closely paralleling more narrowly focussed sociological surveys in the United States by Greeley, Gallup, et al., is that large numbers of ordinary persons 'have' religious experiences in a range and depth of awareness that seems quite